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It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 27.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. Dr. CRESSEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. McMULLAN.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. SAMUEL A. ELIOT, D.D.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Mr. S. MOSSOP; 7.0, Mr. C. A. PIPER.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Miss AMY WITTHALL, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.
 Peckham, Avondale-road, 11 and 6.30, Mr. S. FIELD.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D. No evening service.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT-AYLES; 6.30, Mr. C. A. PIPER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. HAROLD RYLETT.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. D. DELTA EVANS.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. CHARLES PEACH.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street. Closed till September 7.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
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 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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DEATHS.

COE.—On July 18, at Whinsbridge, Grosvenor-road, Bournemouth, Jessie, second daughter of the Rev. C. C. COE, of Bournemouth.

STOOKE.—On Sunday, July 20, at Brookdale, Blakebrook, Kidderminster, Selina Stooke, aged 76 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	467
HERESY AND THE WESLEYAN CONFERENCE	468
LIFE, RELIGION AND AFFAIRS :—	
War and Peace	469
Prisoners in Fairyland	470
CORRESPONDENCE :—	
A Sunday School Diploma	471
The National Food Reform Association	471
Carmarthen College	471

BOOKS AND REVIEWS :—

The Scholar as Diplomatist	471
A Doubtful Play by Euripides	472
Hampstead Heath	472
Literary Notes	472
Publications Received	473

FOR THE CHILDREN :—

The Builders of the World.—II.	473
--	-----

MEETINGS AND GENERAL NEWS :—

International Congress of Liberal Religion in Paris	473
International Union of Liberal Christian Women	476
German Notes	477
NEWS OF THE CHURCHES	478
NOTES AND JOTTINGS	479
OUR CHESS COLUMN	480

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

It was stated at the half-yearly meeting of the Manchester Chamber of Commerce this week that the Balkan War, in killed and wounded, had cost 348,000 men, and 250 millions sterling. As a consequence of the financial disorganization there have been a great many failures on the Continent. English business houses have not suffered so severely. These figures are simply the bald symbols of a vast sum of human misery, which completely beggars the imagination. Beneath the scourge of war, and the bitter jealousies which war has engendered, the Balkan provinces have lost all hope of progress for a generation. There is not the faintest gleam of satisfaction for anyone in the whole desolate prospect, except possibly for the inhuman type of politician who believes that by crippling the forces of another nation he can build up the prosperity of his own.

* * *

MEANWHILE we have lived through another week of the miserable tragedy, with only such scraps of conflicting news as have managed to filter through the censorship. In regard to the Concert of Europe, we hear many fair words about mutual confidence, and a corporate policy and the pursuit of a common object; but while the tangle gets worse every day, we wait in vain for any united protest or resolute action. Speaking in Birmingham on Monday, Mr. Asquith spoke hopefully of an immediate suspension of arms and speedy terms of settlement, and intimated at the same time that "in view of what has happened the Great Powers must and will reserve their own judgment."

* * *

On the subject of Turkey and her defiance of the recent Treaty of London

Mr. Asquith spoke with much greater vigour and decision:—"As regards Turkey, we ourselves, we here in Great Britain, and I believe all the Powers, were disposed on the basis of the recently concluded treaty to regard as accepted facts her retention of her European territory within the lines laid down, and, subject to reasonable safeguards for good government, the integrity of her Asiatic Empire, and we were ready and anxious to give her such assistance as we could in the prosecution of the heavy tasks which still lay upon her. If, and I wish to be perfectly explicit upon this point, if Turkey is ill-advised enough to set the provisions of that treaty at nought, she must be prepared, and I will say no more at present, she must be prepared for an opening up of questions that it is by no means in her interest to bring into debate."

* * *

MR. PEASE took advantage of the opportunity presented by the introduction of a short financial Bill on Tuesday evening to make one of the most important speeches on national education of recent years. It may be described as a vision rather than a detailed explanation of the Government plan for co-ordinating education and providing it with more adequate financial assistance. Mr. Pease sees that our present chaotic system breaks down hopelessly for two reasons. The first is lack of money. Education has been starved. It is no use to rely simply upon the local authorities, who are usually unwilling and often quite unable to undertake the burden alone. We have now the cheerful announcement, which comes none too soon, that the Government is prepared to foot the bill. There is no direction in which a country can spend its money more remuneratively than in the education of its people, and a comparison between the increase in the military and naval estimates during the past ten years and our almost stationary contribution to national education will

show how grievously we have fallen behind in this respect.

* * *

THE second case of weakness on which Mr. Pease laid special stress is the lack of system in our secondary schools. There has been an enormous growth in the provision for University education, but the ladder from the elementary school to the University is so defective that very few people can climb it. Mr. Pease believes that there is a genuine popular demand for improvement in this direction. There was, he said, no more remarkable movement in the field of education at the present day than that connected with the Workers' Educational Association. The work of that Association had revealed an unexpected fund of capacity and intellectual endeavour in the working people of England; it had shown that whole classes possessed an interest in science and learning and things of the mind, and a determination to acquire and to be satisfied with nothing short of the very best, which was a conclusive answer to the indolent croakers and pessimists who pretended that the defects of their national education were due to defects in the national character which no organization could remove. He believed that if they only built the road from the elementary school to the university firm enough and broad enough, it would be travelled by thousands, and the State would have the profit of gifts and capacities in thousands of its citizens which to-day were either wasted or unrevealed. But at the present time that road in its middle stages was carried on broken arches.

* * *

THE remedy proposed is the proper organization of Intermediate Education. The duties of the local authorities in regard to it are to be largely extended. The Government's proposals next year will impose upon the council of every county and county borough the duty of providing for the development and maintenance of a complete progressive system of education in their area. It will further

impose on them the duty of affording the children during the latter years of their elementary school life opportunities of obtaining instruction of a more advanced character. For that purpose the resources of the authorities will be extended by removing the limit imposed by the Act of 1902 on the amount that may be raised by way of rates for the purposes of higher education.

* * *

IN a measure of such wide scope the religious controversy in the elementary schools, which has been the despair of so many reformers, will cease to monopolise public attention. It cannot, however, be ignored altogether, and Mr. Pease's survey would have been incomplete without some reference to it. The Government, he said, were bound to do their utmost to redress the balance between parties which was so heavily weighted on one side by the Act of 1902. They were convinced that, for the present at all events, the voluntary school must remain part of the educational fabric; but they recognised that if any parent desired his child should be educated in the freer atmosphere of a provided school under popular control, his wishes must be met either by bringing the school to the child or by taking the child to the school. They recognised that the grievances of Nonconformists in single-school areas could not wait indefinitely for redress. He believed the proposals which they would put forward for this purpose would command the approval of all persons interested in the progress of education as well as of those who were determined to see a grave injustice removed. With this enigmatic promise the friends of religious equality must, for the present, be content; but we are very glad that the familiar dispute has been given such a modest place in the programme.

* * *

THE opponents of the Opium Traffic cannot be content with their great victory while large stocks are still lying at the treaty ports and the claim is upheld that the Chinese Government is bound, under treaty, to receive them. Lieut.-General Chang addressed the members of the Manchester Chamber of Commerce on the subject on Tuesday. It was explained that though he was not the official representative of the Chinese Government in the matter, he was there with their knowledge and goodwill. In the course of his speech he emphasized the rooted objection of the Chinese Government to admit the accumulated stocks, and mentioned that an offer had been made to pay the freight for reshipment to India. "We do not like to ask anybody else to take the thing which we do not want ourselves," he said, "but what can we do? If we had plenty of money we should be very glad to buy it all up and

burn it. But you know our present position; you know that we are borrowing money from other countries. It would take £8,000,000 to buy it, and we have not the money. We ask the British Government to relieve the Chinese Government from the obligation to receive it. If they will do that we shall be very grateful, and we shall show our gratitude. . . . We are just a baby republic, very young and very weak. We are asking one of the oldest and strongest Governments in the world to help us." We can only express the earnest hope that this appeal will not fall on deaf ears. To respond to it in a generous spirit would be a small act of reparation for the injustice and dishonour of the past.

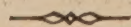
* * *

IN the House of Lords on Wednesday night the Earl of Mayo called attention to "the conditions of slavery in the Portuguese islands of St. Thomé and Príncipe, and also to slave-trading and slave-owning in Angola on the mainland of Africa." The facts are very disquieting, and we have reason to believe that they have grown worse recently. In these circumstances we regret that Lord Morley's reply was so studiously non-committal. Lord Lansdowne, while agreeing with him that the occasion was not one for "violent representations," spoke very gravely on the subject with an unmistakable note of warning to the Portuguese Government. "If they are not careful," he said, "a condition of things might arise in which we should be confronted on the one hand with our treaty obligations, and on the other by a very strong, almost irresistible, outburst of public opinion in this country. That would be a most unfortunate contingency for Portugal." These are plain words, but not at all too plain for the defence of the elementary rights of humanity which are at stake.

* * *

A MONUMENT to the memory of Père Hyacinthe Loyson and his wife was unveiled in Père Lachaise last Saturday, in the presence of a large concourse of people, including many members of the International Congress of Free Christianity and Religious Progress. The following inscription is evidently intended to express for future generations the catholicity of his religious sympathy and the largeness of his charity, though perhaps it hardly conveys an adequate idea of the strength of the distinctively Christian loyalties in which his own affections were anchored:—"My soul inhabits such serene regions that I can feel myself at once a Catholic and a Protestant, a Jew, or even a Moslem. These various forms of religious belief are variously beautiful; none is absolutely true; under them all I find the one faith in a personal and living God."

HERESY AND THE WESLEYAN CONFERENCE.



THE case of the Rev. GEORGE JACKSON, which has caused widespread anxiety in Methodist circles lately, was dismissed by a non-committal resolution at the Wesleyan Conference on Monday. It was ruled by the President that only the question of general fitness for the post of tutor at Didsbury College could be discussed, as matters of heresy are specially reserved for the pastoral session. After a debate, which was marked by admirable temper and a complete absence of bitterness on both sides, the following resolution was carried with only seven dissentients:—"The Representative Session of this Conference, having carefully considered the designation of the Rev. GEORGE JACKSON to the staff of Didsbury College, sees no reason to make any further recommendation to the pastoral session on the subject."

The result may be described as a triumph of common sense over theological logic; but common sense was aided greatly by admiration for the evangelistic fervour which has marked Mr. JACKSON's ministry, and perhaps even more by the desire to conciliate the new forces which can no longer be ignored in the ranks of Methodism. The mind of the educated layman was forcibly expressed in a letter from Mr. RUNCIMAN, M.P., in which he pointed out that it was the effect which a decision adverse to Mr. JACKSON would have on the whole young generation that was of the most critical importance.

"Some people," he wrote, "would ask us to give everything to the service of God except our brains. JACKSON's reverence and devout spirit is all to count for *nil* because he has dared to give his intellect as well as his instinct to his ministry. Doubtless the prelates of the eighteenth century said very much the same things about JOHN WESLEY as some people say about JACKSON. Conference must think of the effect a rebuke of JACKSON will have not only on men of our age, but on the men in the twenties who are better educated and no less honest and valuable than the men of the forties and sixties. Men of JACKSON's mind and views and clearness of faith and grip of the essentials and sense of proportion are the hope of the younger generation. The treatment of him is the test hundreds of young men who in ten or twenty years should be the backbone of our Church will apply to Methodism. If the use of intellect is to be prohibited among Methodist

tutors and ministers, the cream of these young men will go elsewhere, or attach themselves to no organised Church."

The *Methodist Times* endorses this plea for mental freedom in an article which skilfully ignores most of the real difficulties of the situation. "The leading laity of Methodism," to quote its own words, "will be no parties to imposing fetters upon legitimate freedom of research, or upon a fearless attempt to magnify CHRIST by accepting the methods and results of a sober and reverent criticism." But in all this there is no hint of any desire to modify the terms of doctrinal subscription to which all Methodist ministers are expected to renew their adhesion every year. Vague phrases and emotional appeals cannot get rid of the searching question of conscience which presses so sorely on many sensitive minds. The Methodist Conference has to carry a heavier burden of old-fashioned dogma than it likes to acknowledge. Until it has the courage to lighten its load and openly to acknowledge intellectual sincerity among the evangelical virtues, it will do little to counteract the growing alienation of the younger generation, to which Mr. RUNCIMAN refers. Men of fine religious gifts will feel compelled to remain outside a ministry, which otherwise would have strong attractions for them; while others, cast in a commoner mould, will yield to the encouragement, openly given to them by their pastors and masters, to practise the dangerous casuistry of mental reservation. It is an unreal accommodation, which cannot last.

In saying this we are far more deeply concerned with the true conservation of the evangelistic forces of Methodism, and their growing power in the world, than with the triumph of critical opinions about the Bible or the shifting currents of doctrinal opinion. It is the tragedy of modern religion that its progress is so often clogged by the secondary things of traditional usage or legal prescription. The waters of life which ought to fertilise the desert are confined to the narrow channels which a former age has dug for them. The souls illumined with new visions of God and His righteousness are elbowed away into some obscure corner, and the conformist, with his narrow outlook and his diplomatic reserve, is given the chief room. With the plea for fervour, with the confidence that the progress of knowledge can never destroy the power of God's grace, with the desire to return to those realms of religious experience, in which Methodism has always

found the true secret of inward renewal and outward advance, we are in most hearty agreement. But it is not easy to conclude that all is well while the skeleton remains in the cupboard, and the same danger of theological condemnation, from which Mr. JACKSON has just escaped, threatens every man who is bold or sincere enough to think on unconventional lines.

LIFE, RELIGION & AFFAIRS.

WAR AND PEACE.

"How shall we define war?" asks Mr. Norman Angell (p. 34), and he answers: "Surely as the use of physical force for the purpose of imposing the will of one party upon another, and to the extent to which force is operative dispensing with the need for understanding of common interest, free agreement. It is the rule of force, eliminating consent, reason, and co-operation in the relationship of the two parties involved." It is impossible to accept this as a definition, for it is formulated for the express purpose of showing that a genuine war of defence, being in its nature an attempt to *resist* the settlement of a dispute by force, ought not to be called by the same name as a war of aggression. It is not really an attempt to define what we mean by "war," but a proposal that we should carry our analysis below our surface actions to the underlying conception of human relations which inspire them; and should revise our nomenclature accordingly. This so-called definition, then, is really only an emphatic declaration that war in its origin and at its basis implies a desire to force an alien will upon an unconvinced and recalcitrant community, and rests on a belief that it is possible to accomplish this feat with advantage to those who accomplish it.

So understood, Mr. Norman Angell's words might well serve as a text or motto for Mr. Perris's book. It is an attempt to present British history as a record, broken and chequered indeed, but in the main progressive, of the discovery of "common interest," the knitting up of "free agreement," and the establishment of "co-operation" between communities that had long desolated each others' lives, and debased their own characters by futile attempts to impose an alien will upon each other by force. From this point of view wars and conquests become not

the proper matter of history, but the chronicle of its interruptions and reverses. The real history which matters, and for which we care, goes on in spite of them.

We may or may not believe that the militant phase is a "necessary" stage in the evolution of human society; and in any case the inter-connection of the desolation of war and the seed-sowing of peace in the actual record of human affairs is too close to allow of their severance; but it matters much in what perspective we look upon them; and the more closely we examine them the less essentially dependent will the latter seem upon the former, however historically "necessary" we may deem their connection to have been. If Mr. Norman Angell and Mr. Perris have their way we shall learn to read history in a new spirit, and it will stimulate emotions and ambitions quite other than those to which it has hitherto ministered.

Let us take, for instance, the Norman Conquest of England. To begin with, we should regard it primarily from the Continental point of view, and should think of it as the acquirement of a vast possession by a French subject, fraught with incalculable evils to France. The hundred years' war will present itself to us as the disentangling of the confusion that arose from this unhappy event, a disentangling that tore the very vitals of France; and that drew off the forces of Englishmen for generations from the task of carrying out their own will in their own country to the barren and futile attempt to impose the will of their rulers upon another country, to its hurt. "If," says Mr. Perris (p. 106), "to have butchered 100,000 French peasants, to have marched through the length of France burning and ravaging, and to return home loaded with plunder and gorged with pride—if this be national glory, we tasted it to the full. But the clock of civilisation was put back for two centuries, and the misery and loss inflicted were great beyond belief." Thus the successful attempt of William the Conqueror to impose his will upon England, and so to strengthen his position in France, involved a disturbance of equilibrium, the recovery from which, coupled with England's attempt to prevent it, entailed all this misery and wickedness. Compare with this Dr. Moncreu Conway's enumeration (quoted by Mr. Norman Angell, pp. 30, sqq.) of the long list of miseries and crimes directly consequent upon the American War of Independence, which he regards as an altogether mistaken and unnecessary means of resisting the foolishness and perversity of England's rulers.

Or, again: every reader of the Icelandic sagas must have been struck by the passion for trading which balanced and vied with the passion for war and plunder in the minds of the Vikings. An Egil would deliberate year by year whether he would go trading or go harrying that season, and would decide now one way and now the other. Mr. Perris points out that the Norsemen taught the English the advantages of trading. And this is the positive and constructive fact in English history that emerges from the long and terrible story of the raids and conquests of the Vikings. We are in the habit of thinking of it (if we think of it at all) as an

Pax Britannica: A Study of the History of British Pacification. By H. S. Perris, M.A., London and Toronto. London: Sidgwick & Jackson. 5s. net.

War and the Essential Realities. By Norman Angell. Conway Memorial Lecture for 1913. London: Watts & Co. 6d. net.

incidental outcome of the devastation that threw back our civilisation and blighted our literature. So it was in a sense. But we are far yet from realising that this "incident," being inherently fruitful and organic, and inherently independent of the barbarism and cruelty in the company in which it came, is the permanently important and significant factor, which is still at work, and on which we still live, now that we have long recovered from all the rest.

In the same spirit Mr. Perris, in his most picturesque and suggestive passages, bids us look at our dismantled castles as the scars that mark the wounds from which we have recovered, rather than the records of a past vital process; or bids us think of the mutual jealousies and fears that have happily been surmounted as "The Scotch express now passes daily over the site of the forgotten walls of Hadrian and Antonine" (p. 121).

These hints must suffice to indicate the general spirit of Mr. Perris's work. It is true that much remains to be desired in arrangement, presentation and proportion; but the animating spirit is a noble one, and even were it less vividly revealed elsewhere in flashes of insight and eloquence, the concluding chapter (pp. 226 to 300) on "Anglo-American Relations" would be enough in itself to justify the book and to incline the candid reader to condone defects. In this chapter Mr. Perris tells us how in the very year of Waterloo, America and England, two countries, let us remember, that had been twice at war within that very generation—took the first steps towards constructing the working model of disarmament which has saved them from incalculable disasters, which has stood the many and severe strains of a century, and the lessons of which seem to have been so little realised or understood by warring Europe. In 1815 State Secretary Monroe addressed the American Minister to England in the words, "It is evident, if each party augments its force there [on the Lakes] with a view to obtaining the ascendancy over the other, that vast expense will be incurred and the danger of collision augmented in like degree." Two years after this, the naval armaments of the two Governments on their lake frontier were reduced to three vessels on either side, each armed with one 18-pound cannon, and ever since that time the United States and Canada have faced each other on an unarmed frontier of 3,800 miles in extent. The tension of feeling during the Civil War in America, the *Alabama* claims, and the Venezuela dispute, to name no others, have all been survived. It is a good augury for the settlement of the Panama difficulties, and surely it is a standing refutation of the creed that the only way to secure peace is to be prepared for war.

A question remains. Is the well-trained and rightly tempered youth of the future no longer to leap in imagination at Astur's throat and thrust its sword through his "teeth and skull and helmet," to set its back against a rock and cry "Come one! come all!" with Fitz-James, to go in quest of adventures with the knights of Arthur's court, or to "hold hard the breath" at Harfleur with Henry V.?

Just because it is so crude and primitive, is not the instinct of sympathy with fighting the first and easiest form in which the spirit of adventure and of chivalry embodies itself? Is it not the nurse of readiness to endure hardness in a noble cause? Is not physical courage, when all is said and done, the simplest and most elemental form of manliness? And is not admiration of fighters the natural expression of admiration for courage? Let the wise answer. For my part I believe that this interest in fighting is not only the most easily roused but the most easily directed form of sympathy with heroic effort and heroic endurance. If we ourselves have purified the spirit of adventure from contamination by the lust of conquest there will be no danger that our children will be corrupted by a love of tales of battle, a love which in their imaginations invariably remains quite detached from anything more complex or less exalted than a mere sense for courage and heroism, fighting against odds, in a cause always assumed to be noble. And for ourselves? Mr. Norman Angell or Mr. Perris may exhort us as "Nature" exhorted Wordsworth:

Nor fear, though thou confide in me, a want

Of aspirations that have been—of foes
To wrestle with, and victory to complete,
Bounds to be leapt, darkness to be explored;

All that inflamed thy infant heart, the love,

The longing, the contempt, the undaunted quest,

All shall survive, though changed their office, all

Shall live, it is not in their power to die.

P. H. W.

PRISONERS IN FAIRYLAND.

Think with passion

That shall fashion

Life's entire design well-planned;

While the busy Pleiades,

Sisters to the Hyades,

Seven by seven,

Across the heaven,

Light desire

With their fire!

Working cunningly together in a soft and tireless band,

Sweetly linking

All our thinking

In the Net of Sympathy that brings back Fairyland!

WE have known for a long time that the hour was approaching for our initiation into the true mysteries of the Fairy faith. There have been so many infallible signs—feelings of exaltation on waking in the morning even when the sky was cheerless, a sensation as of looking through magic casements into an unknown yet deliciously familiar country when passing down the most unlovely streets, a sudden realisation of the hidden gropings for light and love in hearts that seemed hopelessly encrusted with everyday cares and aims. Sometimes a hint of it has been conveyed in a child's blue eyes, the smile

on an ageing face, the swift movement of clouds fleeing across an April sky, the name casually uttered of a poet whose words create and evoke beauty, a strain of music that plunged one deep in memories belonging to another order of experience altogether. There have been strange "co-incidences," too, and a vivid consciousness of ideas being communicated from one person to another along those invisible bridges of intuition and sympathy to which we do not trust ourselves as often as we should. All this was prophetic of a change that was bound to come, and it prepared us, at least, for a wonderful trial-trip across the uncharted sea of subconscious memory (we have to use the language of the scientists occasionally to prove that we are still sane!) which has brought us within reach of a land "where the sources of our life are hid with beauty very, very far away."

Shall we give the real name of the master of magic who piloted us across the unknown waters, or state in the manner of a mere reviewer that he has written a book wherein the most cogent reasons are given for believing that the fairy, or spiritual world, is the *real* world? Shall we coldly explain, after being rapt out of the body and bathed in molten starlight till we have become all "gold-dusty" with its shimmering waves, that you can purchase it for such and such a price from any well-known bookseller? If we do, it is in obedience to the teaching of the author who believes intensely in giving joy to others, and can have written "The Prisoner in Fairyland"* (at last the secret is out!), for no other purpose than to lift the heavy cloud of care and discouragement that weighs upon so many hapless souls. Those who already know something of Mr. Blackwood's books, and the mystical theories which he springs on the reader in many a passage of sheer beauty, will be eager to see whether he has surpassed in this latest volume the wonder and delight of his earlier works. They may pitch their expectations very high without fearing that they will be disappointed. It is one of the most joyous and delightful books that has been written for a long time, and the message which it brings of universal sympathy springing from unselfish thoughts that well up from the hidden and often un conjectured depths of the soul, is just what the world most needs. But not all will understand it. Most of us can hear, at times, the murmur of that vast, continuous life of which our waking moments are the reflection, in which we are free and untamed, "and where thinking is creation and we feel and know each other face to face"; but few of us possess, as yet, the spiritual and mental apparatus fitted to receive its subtle vibrations. Probably, therefore, to most people "A Prisoner in Fairyland" will ever remain a piece of exquisite fantasy, all high spirits and good humour and radiance and rhythm, but still, pure nonsense, and sentimental nonsense at that. "The author," we hear them saying, "is like a child who will never grow up"; and that, of course, is where Mr. Blackwood scores. He has always kept as close as the child does to the sources of love, and mirth, and ex-

* London: Macmillan & Co. 6s.

berant joy, and never suffered that deadening routine of the world's life to close the innumerable channels along which receptive minds receive communications from the spiritual realm beyond the senses.

Who else could have conceived the idea of a sober city man recovering, after twenty years, the gift of imagination which made his brain so inventive as a boy, and creating anew for the benefit of his young cousins among the Jura mountains a whole company of whimsical characters who inhabit the starry spaces of the sky, and companion the little people when their dream-bodies emerge from the slumbering shells of flesh and blood and they are away on their nocturnal adventures? Who else could have revealed so sympathetically, and yet so humorously, the tragedy of Daddy's "wumbled" life—the brilliant and yet ineffective writer who cannot disentangle his inspirations as they "come through" sufficiently to make his work coherent; or have described with such infinite tenderness the character of Madame Jequier, equally "wumbled," with her incorrigible generosity, her perpetually increasing debts, and her touching belief in the efficacy of the saints? But there is not a single inhabitant of Bourcelles, the Alpine village where the events narrated took place, including the governesses who daily assemble for meals in the little wistaria-covered Pension, who is not better known to us than half the people we have associated with on our way through life; to say nothing of the airy passengers in the Starlight Express, who alight "where the Boudry forests dip below the cliffs towards the Areuse" to fill their pockets with the glittering stuff that streams along the Milky Way. Henry Rogers himself, that loveable child with the big, kind heart who exchanges his great Scheme of Philanthropy for the simple method of helping immediately and effectively the humble and necessitous people who cross his path is the most appealing character of all. The delightful children of La Citadelle under his influence find themselves immeshed for ever in the great Net of Sympathy; while he, on the other hand, recovers through them those impulses of beauty and goodness and innocent fun which had always floated just out of reach while he pursued a business career. How they joined forces for the great adventure and metamorphosed the life of Bourcelles, and how "Cousinenry" met, at last, the radiant personality whose gentle thoughts had been constantly flashing across to him from another land for years, though he had no knowledge of the sender, cannot now be told. It is Mr. Blackwood's secret; besides, we have been watching the starry Pattern slowly woven on the loom of the universe to which every little thought brings its shining thread, and the vision has left us dazed and dumb. Like dear Jane Anne, hovering with her gravely bewildered air on the verge of a mystery she could never quite grasp, we have passed through strange experiences which must always leave the brain a trifle unsteady; and we are still listening, as one under a spell, to that pealing laughter heard in the fairy cavern, where every ripple of sound instantly wrought itself out in delicate embroidery on the golden gossamer of which dreams are made.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A SUNDAY SCHOOL DIPLOMA.

SIR,—In accordance with the suggestion made by the Rev. Walter Cock at the annual meeting, the Sunday School Association have agreed to publish a Diploma to be given by Sunday schools annually for attendance or for conduct, or for both. The Committee will be glad to receive designs for such a diploma, and they ask for your kind assistance in making this request known. They specially appeal to all Sunday school workers and others to help them in making this diploma something which the children will value, and which will show by the care given to its production that the loyalty of the children is appreciated. The design should be 11 in. by 8½ in. It should consist of a border and general decorative work suitable for colour-printing. The following details should be included:—

(1) A space with the words: "Diploma" . . . "Presented to" . . . "for" . . . and blank lines for the name of the school, the name of the scholar, and the reason for which the diploma was presented.

(2) "Our Faith" in full, and at least one quotation each from the Bible, from one of our own leaders, and from general literature. Suggestions for these are also invited and may be sent separately.

The Sunday School Association recommend that the diploma be given only for specially good achievements. It will be published at a price which will enable schools to use it in addition to reward books, and it will be ready for the next New Year.

Designs should be sent to me at Essex Hall, Essex-street, Strand, London, W.C., and must reach me not later than September 30.—Yours, &c.

T. M. CHALMERS.

Essex Hall, Essex-street, Strand, W.C.,
July 21, 1913.

THE NATIONAL FOOD REFORM ASSOCIATION.

SIR,—The press were not slow to recognise the service to the State rendered by the National Food Reform Association in convening the recent remarkably successful second Guildhall Conference, at which papers of the utmost importance were contributed by experts on school meals, hygiene, and domestic economy, followed by not less valuable discussions in which medical men, teachers, social workers and heads of institutions of various kinds took part. We now venture to ask your assistance in making known the fact that, owing to a variety of causes, the Conference has involved the Association in a loss amounting to £65. The deficit on the previous Conference amounted to £25, and there must be many among your readers who will be glad to assist the

Association in meeting this new liability. Had the Society consulted its own interests, it would have postponed the Conference for a season. Since, however, on public grounds delay was not justifiable, we are confident that the cost of this effort to secure the welfare of the children and of the race will not be permitted to remain as a burden on the Association. Contributions should be made payable to "National Food Reform Association," crossed "Messrs. Barclay & Co., Ltd.," and sent to the Secretary, 178, St. Stephen's House, Westminster.—We are, &c.

(Signed) MARY C. TALBOT
(Lady Edmund Talbot).
G. W. KEKEWICH.
J. H. YOXALL
(Chairman of Sessions).

178, St. Stephen's House, Westminster,
July 21, 1913.

CARMARTHEN COLLEGE.

A correspondent writes:—

"The 'appeal on behalf of the Presbyterian College' states that 'no tests of any kind are imposed,' yet that every student must 'sign a declaration that it is his intention to enter the Nonconformist Ministry.' Is not this a test?"

BOOKS AND REVIEWS.

THE SCHOLAR AS DIPLOMATIST.

University and Historical Addresses. By James Bryce. London: Macmillan & Co. 8s. 6d. net.

THESE addresses exhibit Mr. Bryce in his most companionable mood. Every page is the work of a scholar accustomed to the tasks of reflection over large fields of history and human life; but the learning is worn so lightly that the reader is hardly conscious of it, and may easily be deceived by the ease of manner into thinking that this pleasant speech, so free from the recondite phrases and allusions of the professional thinker, has cost little trouble. The book may be regarded as a gift of equal value to America and our own country. For ourselves, it is a justification of his appointment to one of the most distinguished positions in the diplomatic service, and an illuminating comment on his popularity and influence. Mr. Bryce has not set a hedge of official precedent and reserve about his office, but has mingled with the people on equal terms, and relied for success upon the diplomacy of good sense and cordial sympathy. No doubt it has been easier to do this in a country, happily free from many of the rigid traditions of European policy and the exclusiveness of its court etiquette, where a common language is the living symbol of a common ancestry. Still, an experiment which has earned such cordial approval in Washington might be repeated without risk in Paris and Berlin. The punctilios of a wealthy caste, with an hereditary preference for traditional methods, are a

poor equipment for the high tasks of diplomacy compared with great human qualities and a genuine concern for the life of the people. On the American side no farewell gift could be more acceptable. Many people will recall the occasion on which some particular address was delivered, and as they read they will still seem to be listening to the spoken word. There is an American flavour about many of the subjects. The dedication is "To Elihu Root, in admiration and friendship," and the preface closes with these cordial words:—"I desire to take this opportunity of returning my sincere thanks to those who, in the places where these addresses were delivered, and in scores of other cities which I have visited for the like purpose, gave me that encouragement and extended to me a welcome the heartiness of which I can never forget."

The addresses themselves range over a wide field of incidental and general interest—"The Beginnings of Virginia," "The Landing of the Pilgrims in 1620," "The Mission of State Universities," "The Study of Ancient Literature," "On the Writing and Teaching of History," are some of the titles selected almost at random. But they are all held together by a few dominant convictions, such as the need of intellectual ideals in national life, the importance of the humanities in education, and the place of an intelligent study of history in the training of the citizen. Here, on account of the timeliness of its publication, we may call special attention to the address on "The Scots-Irish Race in Ulster and America," which is written in Mr. Bryce's most delightful vein. It sketches an important chapter in the history of Ireland, which many people in the heat of political strife are liable to forget; it reminds the men of Ulster, after some genial criticism of their pugnacity, of the glory of their common inheritance as Irishmen; and it closes on the note of hopefulness for the future, which, happily, has become so characteristic of those who know Ireland best, and are able to grasp the Irish problem as a whole.

"No one who knew Ireland fifty years ago," Mr. Bryce tells us, "can travel through it now without being struck by the enormous improvements effected. Dwellings have been erected for the labourers all over the country. The people are better fed and better clothed. They have money in the savings banks, and their children are at school. At this moment (*i.e.*, in 1909) nearly half the land of Ireland has passed, and within the next twenty years I believe practically the whole of the land of Ireland will have passed, into the hands of the small farmers of Ireland who are cultivating it, and therewith that land hunger and those land disputes which have been the most fruitful source of trouble and discontent in Ireland will have been assuaged and set at rest. . . . Happy and strong is that country which can remember the struggles and conflicts of the past only as a record of deeds of valour and self-

sacrifice, and can bring all its children together to unite in honouring the heroes of the past, to whichever side or party they belonged."

The pessimists will probably utter a groan of dissent as they read this, and other similar passages; but even they, if they have any political sagacity, will hardly call in question the writer's competence to form a judgment or his social value as a prophet of good.

A DOUBTFUL PLAY BY EURIPIDES.

The "Rhesus" of Euripides. Translated into English rhyming verse by Gilbert Murray. London: George Allen. 1s. net.

THE latest of Professor Gilbert Murray's translations from the Greek drama is sure of its welcome. The series, now a fairly long one, has taken a high place in contemporary literature, a place won partly by the intrinsic interest and beauty of the originals, partly by the translator's own rich poetic gift. He handles the rhymed couplet form, which he has adopted for the dialogue passages, with a skill that almost disarms criticism, though still at the appearance of each fresh volume some of us wish he might be inspired to experiment in the more flexible and continuous medium of blank verse. In the choric songs he has created again, and out of material rather less promising than usual, that which we have learnt to expect of him—lyrics full of delicate beauty, often markedly Swinburnian, but with a note all their own, conveying the spirit of the original and withal that "something more" which the modern eye inevitably reads between the ancient lines. Magical as is the music of Professor Murray's rhymes, one innovation in this play is very attractive—his rendering of the Muse's lament over her dead son in unrhymed lyric strophes, metrically lovely, and conveying thus alone, without the modern element of assonance, the austere charm of the Greek.

The title, "The Rhesus of Euripides," announces in advance Professor Murray's judgment on the vexed and still open question of authorship. In the Introduction he sets forth his view very skilfully; and he has recently done so, at greater length and with all his personal persuasiveness, before the London branch of the Classical Association. The theory that the play is an early work of Euripides is attractive and well supported by evidence, but it cannot be yet regarded as proven. A few ascribe the work to an "archaising" Alexandrian writer; a larger and more influential body of scholars see in it the sole notable survival from the little-known tragic drama of the fourth century. All theories of its origin apart, the play is for its own sake well worthy of attention. The action is an incident of the siege of Troy, set in the Trojan camp under the darkness of night. The whole is "stirring and adventurous," to quote the translator, pathetic in its conclusion, and singularly fraught with that quality, very rarely found in Greek literature as we know it, to which the elusive word *weird* is alone applicable.

D. T.

HAMPSTEAD HEATH.

Hampstead Heath, its Geology and Natural History. By the Members of the Hampstead Scientific Society. London: T. Fisher Unwin. 10s. 6d. net.

THE survey of this book is not limited by the present artificial boundaries of the Heath. It includes the whole district which is under the observation of the local scientific society, a circle of a three-mile radius with its centre at the topmost point of the Heath. This comprises not merely the Heath and the neighbouring private woodlands, but the meadows and pasturelands which lie north and west (though these, indeed, are now being rapidly absorbed by the house-builder), and also the many fair-sized gardens which exist in the older residential part of Hampstead. The book deals with the local physical phenomena of topography, geology and meteorology, and with the biological phenomena of animal and vegetable life. There are chapters on "Vegetation," "Trees and shrubs," "Flowering plants," "Bird life," "Mammals, fishes, &c.," "Insect life," "Molluscs" and "Pond life." Each shows sufficient regard for people with no special scientific knowledge.

Hampstead Heath itself and Ken Wood claim and deserve the largest attention. It is conjectured that Ken Wood is a still undisturbed remnant of the primeval Middlesex forest. Here, at any rate, the badger, separated by the open Heath from the roar of London, still persists in the wild state. True, he is encouraged to do so, for from time to time he is, unbeknown to himself, artificially fed. The natural characteristics of the Heath have, to some extent, disappeared. However representative portions are artificially preserved in a state of nature, and illustrate an interesting chapter on the study of vegetation and plant formations. The presence of numerous ponds, which is explained in the chapter on Geology, is ample reason for a study of the pond life. The catalogue of trees is greatly lengthened by the number of cultivated and exotic species which are to be found in gardens and along the roads. Insects and birds also include species both of those which tend to disappear before the advance of man and of those which keep pace with it. Hampstead historical, literary, and artistic has been the subject of more than one volume. Hampstead scientific has waited till now for a like honour.

LITERARY NOTES.

"THE Genius of the Gael" is the title of a book by Dr. Sophie Bryant which Messrs. T. Fisher Unwin will issue immediately. It is a study in Celtic psychology, the result of several years' thought and observation of the Celt, particularly in Ireland, which puts forth the theory that the "lightning genius of the Gael" is the central fact in Celtic racial character.

* * *

THE death of Robert Louis Stevenson's old nurse, Alison Cunningham, the well-

beloved "Cummy" to whom he owed so much, at the age of 91, will recall the lines in which he dedicated "A Child's Garden of Verses" to her:—

For the long nights you lay awake and watched

For my unworthy sake,
For your most comfortable hand, that led me

Through the uneven land,
For all the story books you read,
For all the pains you comforted,
For all you pitied, all you bore,
In sad and happy days of yore,
My second mother, my first wife,
The angel of my infant life,
From the sick child now well and old,
Take, Nurse, the little book you hold.

"Cummy" went to Swanston to take charge of "R. L. S.," then an ailing child of 18 months, at the age of thirty, and it was a good day for the future man of genius when she entered the Stevenson household. She lavished all her care on the sick boy, who rewarded her with a tender love and appreciation which found expression in numerous letters up to within a month of his death at Samoa. "Indeed, Cummy, I wish I might become a man worth talking of," he once wrote, "if it were only that you should not have thrown away your pains." In later years Miss Cunningham was pensioned by Mr. Thomas Stevenson, but she never ceased to be treated as a member of the family, and her talk was always of the "dear laddie" with whose memory her name will ever be associated. "She used to tell," says Lord Guthrie in the *Scotsman*, "with a twinkle in her eye, how shocked she was, or tried to be, when Louis asserted that she, a strong Calvinist, and a strict Free Church Presbyterian, was responsible for his love of the theatre! 'You know quite well, Cummy, how you acted all these stories [Bible narratives, stories of Scots Reformers and Covenanters, legends of pirates and smugglers, witches and fairies, and so forth] as if you had seen them yourself!' 'Think of Lou saying that to me, when I was never in a theatre all my days!'"

PUBLICATIONS RECEIVED.

MESSRS. DENT & SONS:—Art Treasures of Great Britain, Part 6. 1s. net. Everyman Encyclopædia, vol. 7. 1s. net.

THE LINDSEY PRESS:—The Secret of Righteousness: W. Wooding. 2s.

MESSRS. LONGMANS, GREEN & Co.:—The Westminster Version of the Sacred Scriptures: The Epistles to the Thessalonians. 6d. net.

MESSRS. WATTS & Co.:—Essays towards Peace. 9d. net.

MESSRS. WILLIAMS & NORGATE:—Home University Library: Ancient Art and Ritual, Jane Harrison, D.Litt.; The Writing of English, Prof. W. T. Brewster; Germany of To-day, Charles Tower; Plant Life, Prof. J. B. Farmer; History of Freedom of Thought, Prof. J. B. Bury. 1s. each net.

MISCELLANEOUS.

Cænobium, Review of Theology and Philosophy, Mind, Progress.

FOR THE CHILDREN.

THE BUILDERS OF THE WORLD.

II.—MEN.

I AM writing this on the edge of a large town. On my right hand I have men's work, on my left, as we say, God's. Yet the country is not as God made it. Last week I tried to lead you to watch a little how He works with His helpers, rain and sun, plant and animal. But God has done us more honour than merely letting us watch Him make the world, He lets us share in His labour. Could you have seen this countryside two thousand years ago you would have found it very different. It was probably a wild forest, and in all England there would scarcely have been found a fence or hedge, a field or road. Wild shaggy cattle and sheep watched warily for bears and wolves, and, excepting on the south coast, the few inhabitants were almost as wild. Have you ever passed through the Fen land of Lincolnshire, Huntingdon and Cambridge? A thousand years ago it was a waste of swamp and flood, where few people could live, and these were often ill with dreadful agues and marsh fevers. Now one sees fields of fat corn, and pastures of sleek cattle, and snug villages and farms. All this difference has been made by man. He has banked the rivers, and cut dykes to drain the land, and erected pumps to empty them into the Fen drains, which are really rivers. In one sense God has left the making of the Fen country to man.

Perhaps some of you have in your gardens clumps of the Shirley poppies. Do you know that that has really been made by a man who is still living? The Rev. W. Wilks, vicar of Shirley, found, about thirty years ago, a wild red poppy with white edges to its petals. Mr. Wilks carefully saved the seeds from that flower. From them he had next year many flowers, and three or four of them with white edges. Again he saved the seed of these, and gradually, by saving seeds of the largest and whitest, he got some quite white. It meant great care and patience, and getting up at three or four o'clock in the morning to destroy all the new flowers which were not what he wanted, so that the bees should not carry their pollen on to the others, but at last he was rewarded by the beautiful flowers with their golden centres which he named "Shirley" after his village. Just in the same way, ages ago, men developed our wheat with its heavy, full ears, from the wild wheat which has recently been re-discovered in Asia. In the country man has, as it were, been helping forward God's work more than covering it up, almost destroying it, as he has done in the town.

The poet says man's control stops at the shores of the sea, and this is true of the might of the sea. It seems as if God sent His storms that we may never forget that He is mightier than we. But in many ways man does control the sea. We no longer feel that the ocean separates us from our friends in Australia, or, it may be for some of you, from mother and father in India. It is just the shining road over which the great, beautiful ships travel. This Sunday

you may go to church in England, and next Sunday in America. By our light-houses and telegraphy, especially the wireless telegraphy, we have conquered the power of the sea still further, while over in Panama men are working ceaselessly to join the two largest oceans, the Atlantic and Pacific.

On land, too, distance has been almost conquered by means of our railways, and to make them mountains have been cut and levelled and valleys have been filled. Think of all the millions of men who have worked that you may travel, and do not forget the miners toiling in the dark for the coal and iron, without which the other work would be impossible. You may travel by steamer, and may see for a few minutes a very grimy-looking man on deck. It is one of the stokers who has come up for a breath of fresh air. Hour after hour he works down in the stifling heat of the furnaces that your ship may ride swiftly over the water. There is one of the bridges in Paris, the Pont de Passy, I think it is, which I like, because on the side of it are sculptured figures of the workmen building it. We admire old castles and beautiful churches, and bridges and piers and embankments, but we sometimes forget to be grateful to the unknown, humble workers who erected them.

Our holidays may well be spent in studying, not only God's work in making the world, but also man's, and in grateful reverence of their good and great works. And, after all, it is all recognition of God. "It is He who has made us, and not we ourselves." It is He who has given us these wonderful hands, the most perfect tools in the world, and the intelligent brain which directs the hands to assist themselves with what lies round them—sticks and stones, bronze and iron—and fashion other tools which will help man in the conquest of nature and in building the world.

All this is a big responsibility. I have only spoken of the ways in which man has built the world better, but there are ways in which his building has made the world worse. We are all helping in one way or the other to build the world; which way shall it be?

E. DAVY.

MEETINGS AND GENERAL NEWS.

INTERNATIONAL CONGRESS OF LIBERAL RELIGION IN PARIS.

[FROM OUR SPECIAL CORRESPONDENT.]

ON Wednesday morning, July 16, two parties left London for the Paris Congress. The smaller one travelled *via* Folkestone, under the escort of the Rev. T. P. Spedding, and the larger by Dieppe, with the Rev. A. E. O'Connor. After a night of rain London was looking damp and cheerless; but on the run to the coast the weather gradually cleared, so that the Channel was seen under its most delightful conditions, smooth and blue in the sunshine. France was looking its best as the train ran through fields and woods;

and the beautiful summer evening seemed to welcome the delegates to Paris as they drove through its busy streets to their hotels.

WELCOME TO THE DELEGATES.

Later in the evening the delegates from the various countries assembled in the Agricultural Hall to receive the welcome of the Paris Committee of the Congress. In a short speech made in the three official languages of the Congress—French, German, and English—Dr. Wendte introduced Pastor Charles Wagner, the chairman of the evening. M. Wagner expressed his regret that it would take too long to make his speech of welcome in three languages. He referred to the high aspirations which had brought the delegates together, and how they must give thanks for the double treasure of faith and of liberty handed down from a former time. But though they did rightly to honour their fathers, they could not live on their fathers' faith. Each age had its own problems and its own difficulties. The true religion, he declared, was comprehensive, and almost indifferent to form. There should be fraternity among all sorts of Christians, and between Christians and Mohammedans, Jews, and the men of other faiths. "We welcome you," M. Wagner concluded, "on the old soil of France, to the land of Joan of Arc, of the Huguenots, of the Chevaliers, and of the rights of man."

Pastor J. E. Roberty spoke next, voicing the welcome of the Church of the Oratoire. He showed how his church was at once liberal and conservative; firm in its belief in the liberty of thought, yet deeply attached to the personality of Christ. Then followed speeches by delegates of the various nationalities taking part in the Congress. Germany, Switzerland, Holland, Belgium, Italy, Egypt, Palestine, India, and Ceylon were represented, as well as England and the United States. Dr. Max Fischer and Herr Kraemer bore the greetings of the Liberal Protestants of Berlin. Pastor Walbaum, of Hesse, spoke of the progress of the liberal movement in the National Church of his country, and Dr. Erich Foerster, of Frankfort, brought the salutation of the members of the society "Freunde der Christliche Welt." The Rev. Ulysses G. B. Pierce, who is chaplain of the United States Senate at Washington, was the representative of the American Unitarians. He showed how impossible it was for the members of such a Congress to have a common creed. And yet all believed in liberty, in the love of truth, in holiness. They accepted the same spirit of life. The Rev. Dr. Shutter, of the Universalist Church of America, voiced the friendly sentiments of that great body. The Rabbi Stephen Wise made an eloquent and witty speech, in which he showed the sympathy of Reformed Jews with the work of the Congress. He reminded his hearers that the great central truths of religion had been voiced by a prophet of his people, quoting very effectively, "Thou shalt love the Lord thy God," and "They shall beat their swords into ploughshares, and their spears into pruning-hooks." He appealed for a Congress in Jerusalem, where Jew and Christian could join in the

common prayer, "Our Father, who art in heaven."

The Rev. Charles Roper spoke on behalf of the British and Foreign Unitarian Association, in the absence of Mr. Bowie through illness. He referred to the workers on behalf of liberal religion who had laboured in France, mentioning the names of MM. Coquerel, Réville, and Bonet-Maury. He reminded his hearers of the debt of England to the French Huguenot ancestors of Dr. Martineau, and thanked his French hearers for their hearty welcome to so delightful a Congress centre as Paris. In conclusion Mr. Roper said a few words in French, emphasising the unity and cordiality of the sentiments existing between his own countrymen and the people of France. The Rev. C. Moxon, of Marylebone, spoke as the representative of the Churchmen's Union, a liberal organisation in the Church of England. He showed how his Church allowed liberty in matters not essential, and mentioned the organ of his society, the "Modern Churchman." Liberal principles, he declared, were making rapid progress among High Churchmen, and were creating the possibility of friendly relations between the Church of England and other religious denominations.

Switzerland was represented by Professor Rochat, of Geneva, and Belgium by Pastor Ray, who sketched the history of Protestantism in their respective countries. Professor Groenewegen came from Leiden, representing the oldest Free Church in Holland, and the society called the Protestantenvond. Pastor Conte came from Florence to tell of the need of Italy for a broad religion. He made a plea for the missionary spirit in the members of the Congress. Mr. Jayatilaka brought the greeting of the modernist Buddhists of Ceylon; and Mr. Kamaluddin, editor of the *Islamic Review*, spoke on behalf of the liberal Muslims of India. Superintendent Rohrer, of the German Society of the Temple in Palestine, told of the slow progress made by the liberal religious movement in the Holy Land. Finally, Georges Kukhi, a young Egyptian student, said a few words.

FRANCE AND RELIGIOUS LIBERTY.

The second day of the Congress was opened by the reading of papers on the contributions of France to Religious Liberty. The chairman was M. Jules Siegfried, a liberal Jewish member of the Chamber of Deputies, and a Vice-President of the Congress. The first essayist was the Rev. Dr. Eliot, who told of the work of those forerunners of religious liberty in France, the Albigenes, and the Waldenses, who were Protestants in a time before that of Wyclif or Luther. He referred to the ecclesiastical corruption which was the root cause of their protest, and showed how they paved the way for later Reformers, and for the free religion of our own time.

The next paper was by Pastor J. E. Roberty, on "Calvin." He said that to speak of this great reformer as contributing to liberty seemed like a paradox. But though the religious communities which owed their origin to his work had formerly been strictly orthodox, they had developed in Switzerland, France, Holland, and America alike, a determined liberalism

which seemed to be inherent in their constitution. Thus it was that the spiritual descendants of him who had been called the Protestant Robespierre had built a monument to his victim Servetus. In the old armoury of the French Reformers was found a weapon which destroyed the slavery of the human spirit everywhere. Professor John Viénot followed with a discussion of the work of Castellion, a liberal Christian of the sixteenth century. The Protestants were not, said the speaker, like the Catholics, uniformly intolerant. There had been among them from the beginning not a few more enlightened minds who refused to persecute for differences of opinion, or to disallow to others the liberty they claimed themselves, in regard to the Roman Church. M. Giran, of Amsterdam, then made a plea for a monument to Castellion. He disagreed with M. Roberty that the liberties of the modern world came from Calvin. He thought they were based on the work of those who opposed that great reformer, and especially on that of Castellion. He urged that the approaching fourth centenary of this thinker should not be allowed to pass unnoticed.

Professor Bonet-Maury followed with an appreciation of Voltaire. He showed that the great critic, in spite of his frequent cynicism and raillery, was fundamentally sincere and religious. He gave quotations from his writings to show how he respected true Christianity, which he carefully distinguished from the caricature exhibited by the Church of his time. He spoke of Voltaire's work as defender of the greatly-wronged family of Calas, and showed how the ideal of the eighteenth century thinker was to practise virtue and to regard all superstition with horror. Then Professor Doriac, of Montpellier, read a paper on Rousseau, representing him as the interpreter of liberal Christianity and practical reason. M. Frank Puaux also read a paper on "Jurieu," and M. Valès on "Edgar Quinet."

M. BOUTROUX ON PASCAL.

On Thursday afternoon M. Boutroux took his place for the first time as President of the Congress, and gave an address on "The Reasons of the Heart according to Pascal." His discourse covered a wide range of philosophical discussion. He spoke of the modern tendency of dismissing fundamental thought on religious questions as useless, and asked what was the duty of a man who felt the need of reflection upon life and upon all the phenomena of life. The fashion of many religious thinkers of separating religion as far as possible from nature and from science, because it belonged to the most intimate region of human experience, could never permanently satisfy the human soul. It is the characteristic of modern science to submit to its laws every region of experience and every form of being, however remote they may seem from its consideration. If one refines away from religion every content capable of any degree of intellectual analysis, the residuum has but a very questionable value as religion. We cannot eliminate the control of reason over religion, because man has an imperative need of seeking an inner harmony in his own constitution.

The next question we must ask ourselves, said M. Boutroux, is what the nature of reason is. Were there not two kinds of reason in life, one discussing logically and analysing formally, the other more complete and more living, observing the inner harmony of different realities? This was what Pascal meant when he said, "The heart hath its reasons, which reason cannot know." That was no expression, as some represented it, of the antinomy of feeling and of reason in life. It was rather the statement of Pascal's belief in two kinds of reason, a formal, analytic faculty and the deeper, almost intuitive function. The formal reason cannot suffice in our study of man, because man continually passes beyond himself. Comte had proposed to show that humanity needed no God, but he had to bestow divine perfection on humanity in order to accomplish his end in but a mediocre manner. In man the natural was but a moment in the pursuit of the supernatural. Therefore, science is not a finished scheme to be discovered, but a continual activity, the very working of the intelligence itself. The bond between science and religion is the philosophic recognition that many things surpass reason. But the difficulties that are accumulated by a purely logical reason vanish under the investigation of a larger and more philosophic reason.

RELIGION IN FRENCH LITERATURE.

Professor Bornhausen, of Marburg, read a very enlightening paper on "Religious Thought in the French Literature of the Nineteenth Century." He began by showing that literature reflects the soul of a people, not only because the writer utters to some extent the common ideas of his time, but because the modern conditions of publication mean that he must have readers who sympathise with him and support him with their money. Luther and Schleiermacher were thoroughly representative of their time, as well as great initiators. The speaker showed how each period of history produced its characteristic writers. In Stendhal he found the revolutionary and clerical forces of France equally represented. The lamentable failure of the Revolution was uppermost in the Gallic mind at that period. Lammenais and Le Maistre exalted the value of force as a restraining and moulding influence in human life. With De Musset, said the speaker, Romanticism attained its culminating point. This movement, with its accompanying liberalism of thought, was swept away after the revolutionary period of 1848. From this point began the Realism which had its fruition in the works of Flaubert and Zola.

It was impossible to estimate, Professor Bornhausen thought, the damage done in France by the pseudo-scientific criticism of religion spreading unbelief among the masses. But the reaction came with the apologetic attitude of Coppée and Brunetière. In the works of René Bazin one found the pretension that Roman Catholicism was the only possible religion, the only possible resting place for harassed mankind. In the mysticism of the works of Pierre Loti the essayist found the reflection of the new tendencies of the thought of Bergson and Boutroux. He believed that the influence and extent of these

tendencies could not at present be estimated. Realism came to an end in French literature, he declared, with the separation of the Church and the State in 1906. Since that time the world had welcomed the writings of Romain Rolland. In that author's "Jean Christophe" he found mirrored the new and growing popular interest in religion. He thought the deeply spiritual sentiments of such a writer augured well for the future of the country, and he was certain that in the making of the New France liberal religion must play a conspicuous part.

An interesting address was given by M. Julien de Narfon on Montalambert. The speaker is a Roman Catholic of Modernist tendencies, and he glorified the action of Montalambert both in his persistence in his educational work against the will of the ecclesiastical authorities, and also in his final submission to the decree against him. The two necessary principles of liberty and authority, the speaker said, were only combined in just measure within the Roman Church. Revolt is necessary in the sphere of religion on certain occasions, but it should not be carried to such a degree as to hurt and disrupt the Church. Pastor Giran, of Amsterdam, followed with a striking tribute to the memory of Père Hyacinthe, who has died since the last Congress. He told how the words of the great ex-Catholic had moved him at the closing session at Berlin, and gave some interesting extracts from the unpublished journal of Père Hyacinthe. M. Gaston Riou gave an interesting paper on Lammenais. He referred to the early days of the great Catholic leader in Brittany, and his acceptance of solitude. The turning point in his life was the discovery of Rousseau, and the passion for humanity. His fundamental idea was that after the death of Feudalism, and the destruction of the old Monarchy, the day of *man* had come. The new work of Rome was to usher in this new time. There were also papers by Pastor Fargues on "Renouvier," by Professor Chavan on "Vinet," by M. Piepenbring on "Félix Pécaut," by M. Caudelier on "The Present Crisis in the Catholic Church," and by M. van Veen on "Roman Modernism in Holland."

THE PRESIDENTIAL ADDRESS.

On Friday morning the session was opened by the address of the President M. Boutroux, who discussed the attitude of the modern mind to religion. He spoke more generally of ideas he had touched upon in his consideration of the philosophy of Pascal. He showed how in the century of science all existence is the object of research. Dead things, he said, have an interest to the psychologist and to the sociologist, but religion is to be investigated always as a living principle. The speaker indicated how we live in necessary communion with the conditions of the world around us, and cannot shut ourselves apart as religious beings, holding communion only with God. We cannot live only for ourselves, but must in some sense and to a certain degree live for all. The supreme difficulty in religion was to bring into harmony the struggling will and the adverse conditions of life.

In the philosophy to-day, the speaker

continued, it was an axiom that experience came first and that calculation was secondary. He questioned if science and reality could ever coincide. Plato distinguished between the concept and the idea. To him the concept represented any man, the idea stood for the perfect man. This difference was represented in the distinction between the English words "human" and "humane." The concept of God could only be a scientific one, and the God of abstract thought was not necessarily the God of religious experience. The former was finite, determined; the latter infinite, not because indeterminate, but because He contained all perfections. The God of the religious soul could never be merely a scientific proposition, but must be a Being with whom men have communion. If the existence of God was the first proposition of religion, the second was that men must share in the divine perfections, as expressed in the prayer, "Thy kingdom come, Thy will be done on earth."

A true understanding of the idea of God, said M. Boutroux, must signify the principles of toleration and comprehension. Infinite good-will must form a part of the idea of truth and of perfection. Jacob Boehme had this notion of things divine when he wrote in his "Aurora": "Consider the birds of the forest: they praise God each after his own fashion, in all tones and in all ways. Do we find that God is offended by this diversity, and that He silences the discordant voices? All forms of being are dear to the Infinite Being."

A UNIVERSAL RELIGION.

The presidential discourse proved a very fitting introduction to the topic of the morning, which was: "Is a Universal Religion Desirable and Possible?" Professor Otto, of Göttingen, was the first to speak upon this subject. He compared the question with that of the use of a universal language. Was it thinkable that a general religion would ever be imposed on the world as Elizabeth imposed the Reformed faith on England, or as Asoka imposed Buddhism on India? In the face of the destructive influence of Rationalism, many thought that after the unessential differences between religions had been destroyed there would remain a substratum sufficient to give men the inspiration and consolation they needed. The only other possible method of attaining a universal faith was by a syncretism such as had been attempted in some quarters in the modern world. The speaker objected extremely to these efforts to construct an artificial religion. Instead of a Universal Religion such efforts only succeeded in creating a "universal nonsense." The tendency of any such attempts was in the direction of irreligion rather than that of religion.

The next speaker was Count Goblet d'Aviella, of Brussels, who mentioned first the Roman theory of Universal Religion—"No salvation outside the Church." Apart from this principle he thought there were three possible solutions of the question. One religion might absorb all the others, as Christianity had absorbed so much from the faiths of the Roman world; all religions but one might disappear from the earth; or the best prin-

ciples of all might be fused. The Count spoke sympathetically of the work of the International Congress, and many advanced societies which had made a universal religion an actual fact, almost without our knowing it. He thought that the barriers must soon fall which separate the different religions, and that certain simple principles could be accepted by all parties. But he considered that each society and each individual should be perfectly free to add whatever practice he liked to the primary principles of his faith.

In the afternoon the discussion on Universal Religion was continued by M. Théodore Reinach. He declared that historical, and often racial considerations would prevent the establishment of any universal religion. Speaking from the point of view of a Reformed Jew, he appealed for harmony between the different faiths, rather than any attempts to attain an impossible unison. Dr. Walter Walsh, of the Theistic Church, London, supported the view that Theism would prove to be the final and ultimate form of religious faith. The missionary faiths, he said, were surrendering the hope of world conquest, and recognising that they had to lose themselves in a larger unity. Even the great World Religions were only sects of larger growth. The constructive task for the modern mind was to unveil the religion within all religions, which the speaker believed to be the theistic principle—the life blood of them all. Whatever was short of that deserved to be called a cult, rather than a religion. Comparative Religion had shown that it was impossible to explain any one religion, without explaining them all. The Theism which survived the decay of Paganism would survive also the decay of the Christianity which had replaced it. Thus the one natural religion, which had existed from earliest times, would, subject to the laws of development, prove to be the final and universal Religion.

RELIGIOUS THOUGHT AND THE MODERN SPIRIT.

This was the subject treated by Pastor Teissonières, of Brussels, who urged the acceptance of the principle of evolution in regard to religion. No dogmatism should be trusted, but truth should be sought in the spirit of Jesus. His practical notion of piety as an attitude of the heart should be combined with scientific methods of theological study. The speaker thought that Christian Ethics in the past had unduly emphasised the principle of self-repression, and was indeed altogether too individualistic in its tendency. The modern conscience insisted on attention to the social needs of the time. The Modern Church should face these needs, should insist on the adoption of no particular creed, and should rest on a democratic and non-clerical basis, respecting the human spirit.

Professor Charles Werner, of Geneva, spoke on the relation between the religious nature and the æsthetic sentiment. He showed that religion, like art, presupposed an end already realised, taking its origin from absolute Being. He argued that the religious sentiment, like the æsthetic, delivers us at once from the one-sided control of the senses and of the reason,

bringing the limited human consciousness into relation with the absolute. Dr. Goguel followed with a paper on the "Critical Study of Primitive Christianity." He said that the success of Christianity was due to the experience of Jesus of intimate communion with God. He thought that the criticism of the Gospels, though it seemed to militate against the progress of inward religion, really helped it, as it enabled us to approach the personality of Jesus. The question, "Why did not Gnosticism succeed?" was discussed in an able paper by Professor de Faye, of Paris. He showed how the earlier Gnostics were interested rather in philosophy than in religion. But in later times they turned their philosophy into a religion, which was for a considerable period a serious competitor of Christianity. But an intellectual decadency gradually took the place of their previous philosophical earnestness, and their early asceticism gave way to a lamentable laxity of morals. The result was that Gnosticism was no longer able to wrestle with Christianity on the plane of philosophy, and its standard of morality could not bear comparison with that of the Church. So the movement gradually declined, and passed into obscurity.

THE SOCIAL IDEAL OF PROGRESSIVE RELIGION.

Mr. S. K. Bakker, from Holland, was the first to present the claim of social effort upon a religious body. He spoke from the point of view of a Socialist, urging the Church to come to the aid of the proletariat struggling for independence. But he showed that those outside the Socialist movement had their duty in regard to the sufferings of men, which result from the conditions of modern industrial life. The Rev. Rhondda Williams, of Brighton, was the next speaker. He uttered a stirring plea for the recognition of the need of united action on the part of the Church against social evils. Side by side in the social system there existed many terrible contrasts. The millionaire and the pauper lived in the same town; the mad luxury of great cities and the slow starvation of the agricultural labourers were contrasts that ought not to be. It was the purpose of religion to enable each human being to realise his latent potentialities in a way that was impossible to-day. Righteousness was to be exalted on the earth—this was the implication of progressive Christianity. M. von Greyerz, of Switzerland, followed with a sympathetic reference to the work of Auguste Sabatier. He thought Free Christianity could only continue to exist by recognising its social obligations. He saw in every socialist a Christian, and longed for the time when every Christian should be a socialist.

Professor Charles Gide, of the Sorbonne, commenced his address with a summary of the gradual rise of the interest of Protestants in social questions, which began in 1884 with the foundation of the "Revue du Christianisme Social," and the inauguration of a Society for the study of the problems of social life. Indifference to such questions was, he thought, contrary to the spirit of Christ. The Christian Gospel must ever be as it was in the

beginning, "good news" for the poor. If we prayed sincerely "give us this day our daily bread," we could not hold our hands from helping those who were in need. The speaker declared that he could take sides with no party which did not place men on a common plane. The Socialist party did not always do that. He did not say a Christian could not be a Socialist; but he thought no one should be persuaded to be a Socialist simply because he was a Christian.

Mlle. Marie Diemer then gave an address on the subject "Art and the Cult." In a very musical voice she read a paper written in a finished literary style, on the manner in which the various religious ceremonies of the world represent the souls of the different nations. The ultimate nature of things, she said, was reflected in the rites of religion. Greece took over the many Gods of the Orient, and Rome took them from Greece. But when the world attained political unity under the sway of the Cæsars a World Religion was needed. This was found in Christianity. When, in the fifteenth century, the different nations of Europe attained their independence, the unity of Christendom disappeared. New frontier lines were drawn, and the old dogmas of Religion could no longer serve. It was the greatest source of strength for a people to have its own religion. Some belief a nation must have, or perish. Each belief, each dogma, corresponded to some underlying reality, and was infinitely precious in the economy of the Universe.

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN.

One of the most successful meetings of the week was that of the International Union of Liberal Christian Women, held on Thursday afternoon, July 17, which drew together a large and enthusiastic group of women, most of them active workers in the churches of England and the United States, with representatives from France, Switzerland, Germany, Hungary, Holland, Canada, and Australia. The meeting was admirably organised and conducted under the chairmanship of Mrs. C. Herbert-Smith and the joint secretaryship of Miss H. Brooke Herford and Miss Elizabeth Marquand. Printed English translations of the French and German papers read were provided, and this was the only meeting of the week where all the English-speaking participants had an opportunity of understanding everything that was said.

Mrs. C. Herbert-Smith opened the meeting with an address first in French and then in English, speaking of the origin and development of the Union, and giving a short account of the various ways in which English Unitarian women help in the work of their churches and aid in the promotion of liberal religion.

Miss H. Brooke Herford, secretary of the International Union and also of the British Women's League, in her report, gave a short account of the meeting at Berlin three years ago, at which the suggestion was put forward that an international union of liberal women should be formed, into which should be brought societies or groups of women of liberal

views, wherever they might be found. The idea took more definite shape at a meeting held in Kolozsvár during the trip of the English and American delegates after the Berlin Congress, but the further details were left to be worked out by Miss Herford and a committee in London. Miss Herford observed that we did not seem to have made very great progress in the three years that have gone by, but it should be remembered that it had taken a long time to get into communication with the women liberals in each country, and still longer before the women's societies adopted the suggestion and affiliated with the Union. Societies in the following countries have now actually joined the Union:—America, British Colonies, Denmark, England, Germany, Holland, Hungary, Italy, Norway, and Switzerland. The English committee has established the Guild of Friendship, which offers a welcome to girls from other countries whose parents are members of the liberal movement, who come to Great Britain from other countries to study or fill situations. It is hoped that an outcome of this meeting will be the taking up of this movement on an international scale, to offer to girls of liberal religious training the same benefits that the Women's Christian Associations offer in orthodox circles.

Mme. Paul Hyacinthe Loyson, in a graceful speech, gave a most cordial welcome to the delegates, expressing her pleasure at meeting so many women of the liberal movement in Paris. Addresses followed on the general topic "Women, and Liberal Religious Progress; what the International Union may do to Forward the Movement." Miss Elizabeth Marquand, delegate from the Women's Alliance of the United States and Canada, opened with a message of greeting from that body to its sister workers in Europe. She then proceeded to give an account of the workings of the Alliance, which is twenty years old and one of the largest and most influential women's religious organisations in the country, and has done work of incalculable value for the uplift of Unitarianism in America. It has a membership of over 18,000 and raises about \$16,000 annually for home and missionary purposes. Canada was represented in the person of Mrs. H. W. Weller, of Montreal, who showed what good work the Alliance had done in drawing together the isolated groups of liberal women scattered about at great distances throughout the Dominion. The Verein für Religiöse Erziehung sent its president, Fräulein Carola Barth, who holds a German theological degree; she told under what special difficulties the work of the German liberal women is done. Madame Rochat, of Geneva, related still another aspect of the development of the liberal religious work as carried on by her countrywomen, and gave a clear explanation of the events of the separation of church and state in Geneva and of the outcome in the reorganisation of the church on a basis under which it is open to all Protestants regardless of differences of belief. Holland's representative, Miss Van Eck, a member of the Protestantbond, told of the Guild of Friendship, which it is expected will be gradually developed throughout the Union. Italy's contribu-

tion came in the form of a paper written by a member of the Italian Women's League and read to the meeting by Signor Conte. Other speakers were Mrs. M. D. Shutter, of the American Universalist Church, and Miss A. H. Alleyne, Secretary of the Liberal Christian League. Unfortunately, the expected Hungarian speaker could not come, but a very charming letter was read to the meeting, written on behalf of the League of Hungarian Unitarian Women by the wife of Bishop Ferencz, of Kolozsvár. In this letter, after sending the kindest greetings to her sister workers for the grand cause of liberal Christianity, the writer said: "We Hungarian Unitarians are proud that liberty of conscience and equal rights for all Christians were enjoyed in Transylvania nearly 350 years ago. For a long time the world was in the habit of thinking of liberal Christians as the fruitage of the nineteenth century, but we were three years ago commemorating the four hundredth birthday of our heroic leader, saint, apostle and martyr Francis David, who proclaimed absolute religious liberty at the Parliament in 1558, and whose name, we are sure, is familiar to you all."

* * We are able only to print the first part of our special report of the Congress in our present issue. A second article will appear next week.

GERMAN NOTES.

PROTESTANT ORDINATION IN BAVARIA—
TRAUB AND THE PRUSSIAN LANDTAG
—A TRIBUTE TO KARL SCHRADER.

THE Protestant State Church of Bavaria has sanctioned the following formula to be subscribed by candidates entering the ministry:—"I, —, promise to proclaim in my sermons, religious instruction, and other functions the revealed teaching of the holy Gospel in accordance with the creed of our Lutheran Church. I further promise not to differ in any way from the Church, nor to contradict her, or to give offence by uncertain and doubtful opinions which are not in harmony with its creed. At the same time I will not cease to do all in my power to get a deeper understanding of Scriptural truth, and to get more fully grounded in the creed of the Church, in order to attain to the fullest certainty of faith; and I promise to strive after this with word and deed, in my studies as well as in my daily life."

* *

Pfarrer Gottfried Traub has been elected a member of the Prussian Landtag by 1,053 votes against the 589 of his conservative opponent. The Social Democrats abstained from voting, thus making it impossible for the orthodox to say that Traub had entered the Landtag on the shoulders of social democracy.

* *

A service in memory of Herr Karl Schrader was held early in June, when a large audience assembled. Pfarrer Kirmss, of Berlin, gave a memorable address. "Our friend," he said, "wished to leave this world quietly. He was modest, like all truly strong and inwardly rich people. The more a man gives to the world, the less

he desires to receive honour at its hands. Therefore this memorial service can only be justified if we put into the very centre of it the vow that we will take up the work he left. If we do this we can be sure that we are meeting together in his spirit, and we can feel his manly presence amongst us. This service is not to be a service of mourning, but rather a festival of life—life which meets the future courageously, confidently, and cheerfully, ever enriching itself by the coming events. In such endeavour Schrader goes before us. Thus will we celebrate his memory. We do not at this moment want to listen to a biographical sketch. We want to realise what constituted the driving force of his life. When he was young, much we are proud of in our country did not exist. But our people knew that it must come. It was a time of hope, of longing, of hungering and thirsting. And in the spiritual life hungering and thirsting count for more than being satisfied. It was a time of ideals. From the poverty of the reality men took refuge in the realm of the ideal. In this world of ideals the best, the men of the future, the prophetic natures, banded themselves together in order to bring the ideals from heaven to earth. Our Schrader was one of these idealists. He did not choose one of the professions which generally recruit themselves from the ranks of the idealists. He did not become a teacher, or preacher, or philosopher; he went right into practical life and he worked there with his whole strength, and with great success. But the material world was not large and wide enough to satisfy his mind. He required more. Man does not live by bread alone. Schrader felt that he had a duty towards the spiritual and moral life of our people. As he himself had found his way to an inward independence, to a truly moral liberty which supplants the outward law by the driving force of duty, so he wanted to help men to this freer inward power and independence, which is also beginning to permeate economic and industrial life. He realised what great moral influences on the whole life of the people might proceed from the Church, if the Church would only become the people's Church. . . . This man spent many a quiet hour of the night, and many a busy day in trying to solve the question how, from the point of view of the practical life of the day, the Church should adapt itself so that it could fulfil its task in the present day. He was not satisfied with the traditional Church ideal. He created an ideal for himself. The Church for him was not an institution, at least the mere institution mattered little to him—the Church was the Protestant people. Church and people must become one."

* *

"And just as Church and people belong to each other," Pastor Kirmss continued, "so also do the Church and liberty. Liberty must not be left outside the Church, she must live within it. They will bless each other. Schrader felt keenly the attacks of the Church on liberty of conscience as a sin against the holy spirit of Protestantism. He never tired of appealing to all classes of men for work for the Church. In self-sacrificing labour he became a shining example to the lay-

men. He often asked sorrowfully, Where are the laymen, especially those of culture? But he did not lose heart; he believed in his cause. He believed in our Church; he believed in our people. He held that these three forces—Free Protestantism, the Evangelical Church, and the evangelical people would join together in a living community in the people's Church of the future. . . . He was the born leader of the *Protestantenverein*. His personality, and the hope that he would take the helm, were the reason of the management's removal to Berlin in 1905. The *Protestantenverein*. A remarkable wanderer, which has for 50 years accompanied our people, with a great longing in its heart, a longing for a new Reformation, for a resurrection of the German people to a new religious life, seemingly still very far from its goal, and yet always going on, hoping, believing—jeered at by some, feared by others; often a voice crying in the wilderness, and yet always a preacher of that which numberless Christians of the present day believe and hope. The history of the *Protestantenverein* shows us a choice band of laymen: Bluntschli, Techow, Schröder, Andreae, and Schrader. Each one of them had something distinctive of his own, and especially was this true of Schrader. He was a leader—he governed and commanded by the force of his personality, and we know that our cause was safe in his hands. Inspired, yet clear and thoughtful, always urging onward, distinguished, a gentleman through and through, a fighter who would only use clean weapons, a layman who even in advancing years keenly studied the theology of the day—a knight without fear or reproach; an advocate of all who suffered on account of their convictions; his quiet home a refuge for all who were prosecuted for righteousness' sake.

"This is a crucial hour for our Church. The great question is this: 'Shall the Church become wide enough to hold all the religious life which comes from Jesus, from the spirit of Truth, which is to lead us into all truth, or shall it repulse all the onward striving forces, and become narrower and narrower, so that the religious life of the time will pass it by in large measure?' That we have had at such a decisive time such a man seems like a providence. We have lost our leader; but thinking of him we believe that we shall move onward. For the victory depends not on persons, but on truth and the justice of our cause. May God bless all who fight with us; those who are near, and those who are far, the invisible army which accompanies us. May he bless our whole Church, the *Deutsche Protestantenverein*, and the memory of this just man."

Other stirring addresses were delivered by Pfarrer Wüst and Dr. F. J. Schmidt, which are fully reported in the *Protestantenblatt*.

NEWS OF THE CHURCHES.

Bedfield.—The anniversary services of the Unitarian Sunday school were held on July 20, when there were good congregations. The preacher morning and evening was the Rev. W. Birks, of Diss. The school fund has

suffered severely by the loss of Mr. F. Nettlefold, of London, by whose liberality the work has been mainly supported, and promises of annual subscriptions will be gladly acknowledged by the minister, the Rev. H. C. Hawkins. This work is highly important, as most of the children leave the village later on for the large towns, especially London, where the seed sown in the country school in early years may bear good fruit.

Birmingham.—United services, which were well attended, were held in the Old Meeting Church on Sunday July 20. The sermon in the morning was preached by the Rev. J. M. Lloyd Thomas, and in the evening by the Rev. J. Worsley Austin. At the close of the morning service the congregation were invited to remain to consider the formation of a Birmingham Branch of the National Conference Social Service Union. The work of the Union was briefly described by the Rev. J. M. Lloyd Thomas, who moved the resolution organising the branch. This was seconded by Mr. Sage, supported by the Rev. J. W. Austin, and carried unanimously. Miss Clara Martineau was appointed secretary, and Miss Martineau, Mr. A. D. Mathews, and Mr. Hendricks were appointed as representatives of the Birmingham Branch to attend a meeting of the International Union for Social Service shortly to be held. On Saturday, July 19, a very pleasant garden party, for members of the Old Meeting congregation, was held in the grounds of "Westfield" Augustus Road, by the kind invitation of Mrs. R. Peyton. The guests numbered about 200, and included the young people who are members of the Minister's Sunday Morning Class.

Clifton.—In response to the invitation of the ladies of the congregation the members and friends of Oakfield-road Church assembled in large numbers for a garden party on the church lawn, on Friday, July 18, to welcome Dr. and Mrs. Beekh. The Treasurer briefly voiced the congratulations of the members, and said; now that Mrs. Beekh had come into their midst, he hoped they would march forward to a great and enduring success. Dr. Beekh suitably responded on behalf of himself and Mrs. Beekh.

Cork.—The annual meeting of the United Presbytery or Synod of Munster was held in Prince's-street Church, Cork, on Wednesday, July 9, when the usual business was transacted. Previous to the meeting a religious service was held at which the Rev. W. A. Weatherall, late of Nantwich, was duly installed as minister of the Prince's-street congregation, according to the forms of Irish non-subscribing Presbyterianism. The service was conducted by the Rev. G. H. Vance, B.D. The Rev. E. Savell Hicks gave the address to the minister and congregation. The Rev. R. J. Orr spoke of the principles of non-subscribing Presbyterianism, and the Rev. W. A. Weatherall made a declaration as to the ideals and principles which he would endeavour to keep before him in his ministry. The right hand of Fellowship was then offered by the ministers present, and by the leading members of the Cork congregation; and the service was brought to a conclusion with the benediction, pronounced by the new minister.

Heywood.—At a special meeting of the congregation of the Britain-hill Unitarian Chapel, held on Sunday evening, July 20, the Rev. T. B. Evans' resignation was accepted with great regret. He has been the trusted and devoted minister for over 21 years, and desires, in terminating his duties, to be relieved temporarily of the responsibility of the regular oversight of any congregation.

Hinckley: The late Mr. Samuel Goode, J.P.—The Great Meeting Church has sustained another great loss by the death of Mr. Samuel Goode, J.P., in his 75th year. The end came rather suddenly on July 14. Mr. Goode spent the early years of his life as a schoolmaster in the army, being

stationed with the troops at Colchester, Malta, and Gibraltar. He was for a short period secretary to Admiral Sir Wm. Hutcheon Hall, and subsequently served the "United Service Gazette" as sub-editor. During this period he advocated the general adoption of the heliograph in the army. It was tried, and its usefulness was so convincingly demonstrated in the Zulu war that it was adopted at home and abroad. He afterwards returned to Hinckley. Mr. Goode was a very prominent and active member of the Great Meeting. He loved to be free to think his own thoughts and work out his own problems. As a member of this church he never shirked his responsibility, and his death has created a big gap which will not easily be filled. In politics he was a Liberal, and for years acted as President of the Liberal Association for the Bosworth Division of Leicestershire. There was, however, nothing narrow or bigoted about him. He always recognised that there was more than one point of view. He gave freely and heartily of his time, substance, and service. The funeral took place on Thursday, July 17, at the local cemetery. The service was held at the Great Meeting Church, where a very large congregation assembled. The Rev. T. J. Jenkins officiated, and was assisted by the Rev. W. G. Price, who gave the address.

Leicester.—The Rev. Kenneth H. Bond has tendered his resignation as minister of the Free Christian Church, having accepted the Pastorate of the Elder Yard Chapel, Chesterfield. He will conclude his present ministry at the end of September.

Liverpool District Missionary Association.—A meeting was held at the Royal Institution, Colquitt-street, Liverpool, to receive the American party attending the International Religious Liberal Congress at Paris. The chair was taken by Mr. Hugh Rathbone, who was supported on the platform by the Rev. J. C. Odgers, the Rev. H. D. Roberts, and Mr. C. S. Jones. The following telegram from the American party was read:—"Ship delayed. Attendance impossible. Profound regrets. Please inform Committee." The Chairman, having expressed his regret at the absence of the visitors, spoke of the three stipend funds, which had been created for the support of the denominational work, viz., the Sustentation Fund, the Augmentation Fund, and the British and Foreign Unitarian Fund. It had been found impossible to combine the three funds without legislation, and it was decided to keep them distinct. Having defined the spheres of the funds, the chairman said they had appealed for a national fund for increasing ministers' stipends, and had received £42,000 out of the £50,000 asked for. He made a strong appeal for the balance, and congratulated Liverpool upon having made the highest contribution of any one town. Mr. Odgers followed with some details of the scheme of the Llewellyn William Evans Fund in prospect, and suggested that Mr. Roberts should give his views upon the work about to be undertaken. Mr. Roberts, after mentioning the Rev. Geo. Harris, their first missionary in Lancashire, said that their Association was on a democratic basis because each congregation holding a collection sent two delegates. Reference was made to the work in remote places to which a minister at large was required. He was willing to help any congregation when needed, and suggested that each church should regard its immediate neighbourhood as its own sphere, leaving to the minister at large the more distant places. He went on to outline a scheme for a monthly paper to be distributed gratis in each district. The cause they had at heart was the great religious want of these islands, and they should do manfully the work which came to their hands. Mr. Sydney Jones, in moving a vote of thanks to the chairman, said he was proud of Liverpool, which always did its work well,

and made a strong appeal for an enlarged list of subscribers.

London: Limehouse.—On Sunday evening, July 20, an impressive service was held at Durning Hall, in memory of Miss C. I. Shawcross, whose death has been a great loss to the work of this mission in East London. The large congregation, which included many members of the mothers' meeting and girls' clubs, in which she was especially interested, bore witness to the esteem in which Miss Shawcross was held. Many at Durning Hall have cause to cherish the memory of her ready sympathy and kindly service, and her work and personality will long be remembered in Limehouse.

Newton Abbot.—Anniversary services were held on Sunday last, July 20, at the Unitarian Free Church, the Rev. Frederic Allen, minister of the church, preaching morning and evening. Mr. Allen also gave an address at the young people's service in the afternoon. The number present at each service showed a considerable increase on previous years.

Pioneer Preachers.—A very successful van mission has just been concluded in the Forest Gate district. The meetings have been chiefly conducted by Mr. S. Mossop, one of the Pioneer Preachers in charge of the Unitarian Church at Forest Gate. The gathering each evening has been large, and although many questions have been asked, close attention has been given to the speaker at each occasion, and good order maintained. A very encouraging feature of the work is the request for an extension of the mission to another week; some time in September is suggested. The van this week, and until August 3, is stationed at Maryland Point Station, Stratford. The meetings commence promptly at 8 o'clock each evening. Mr. F. Cottier, the Pioneer Preacher in charge at the Stratford Church, is the speaker. The open-air campaign is being continued at Walthamstow and Forest Gate by the Preachers, who conduct meetings on Wednesday of each week until August 6, after which they will be suspended for the month of August. The Preachers have engaged in several provincial missions also. Maesteg, Mossley, Dudley, Walsall, have been visited, and the reports from each centre are of a highly satisfactory character.

Taunton.—The Rev. John Birks, F.G.S., who is in the sixth year of his second pastorate at the Unitarian Church, Taunton, making with his first ministry there the twentieth year, has sent in his resignation, to take effect at the end of September.

Women's League.—Miss Grace Mitchell, the Fellowship Secretary of the League of Unitarian and other Liberal Christian Women, who is away on a holiday in Australia and New Zealand, is doing some excellent service for the League by meeting the women of the Unitarian Churches in various parts of the country, and inducing them to form branches of their own. Timaru has joined, also Brisbane, Sydney, and Melbourne, as the result of her activities. In each case great interest has been evinced in the League.

NOTES AND JOTTINGS.

MR. GALSWORTHY'S PLEA FOR DOGS.

Mr. Galsworthy made a noble appeal to all lovers of dogs in the *Times* last week in connection with the Bill recently brought before Parliament for exempting dogs from vivisection. His letter called forth some inevitable replies, and he again returned to the subject in Wednesday's issue with some forcible arguments that open up the whole question of man's ethical relationship to the animal world.

Mr. Galsworthy does not enter upon the wide field of controversy covered by the anti-vivisectionists, and while urging that the dog, by reason of his special nature, which is man's handiwork, "a thing instilled into him through thousands of years of intimacy, care and mutual service, deliberately and ever more carefully fostered," has claims upon our sympathy and protection which are unique, he does not admit that we are bound to the same special faith with our other four-footed friends. Many will feel, however, that he has put in a good word for the whole animal kingdom in these admirable letters, and will not fail to draw the widest conclusions from the striking passage in which he raises an important question to which some, at least, have already given an unhesitating answer.

* * *

"ADMITTING my contention," he says, "that the dog has earned for himself a consideration from man analogous in kind to that which man has for his own species, it would follow that if we approve of cutting up and inoculating the dog, not for his individual benefit, but for our benefit and that of his fellow dogs, we must also approve of cutting up and inoculating our children and ourselves, not for our individual benefit, but for the benefit of the race, especially having regard to the immeasurably more direct results which science would secure from vivisections and inoculations on the human body. It is possible, indeed, that some vivisectioners are prepared, in the interests of the scientific treatment of disease, to say, 'I am so entirely, so definitely convinced of the benefits to the human race of these experiments that I am ready to give my child, my wife, myself if necessary, for the good of mankind.' But I personally—and I venture to think there may be others of the same opinion—am not prepared to go so far. And I plead simply that if we are not ready to make martyrs of our children and heroes of ourselves, the time has come when we are no longer entitled to make martyrs of dogs. The issue raised, in fact, is whether or no the dog has reached a position where it becomes unethical to treat him as if he had not reached that position."

CHARACTER AND DRESS.

The *Times* in a leading article defends the modern woman of fashion from the criticism which the prevailing style of dress has called forth by stating that she wears *outré* costumes, when they are the mode, "because she is not accustomed to express herself in her clothes or to see any connection between them and character." Women, it is admitted, may suggest a rather low ideal in their dress, "but it has no connection whatever with their conduct." We do not quite agree with this statement, but if it is true, it seems almost as severe an indictment as the one it attempts to refute, for it means that woman has absolutely no individuality of her own, no sense of proportion, and no self-respect. She is ready to adopt fashions which were originally designed for people whom she would not recognise socially, and does not care what impression they create so long as she is in the centre of the stage.

THE truth would seem to be that while in some directions the sane dress-reformers have won their way in face of the perversities of fashion, and designed a style of dress that is at once sensible and becoming, neither impeding the limbs nor confining the neck in stiff, tight collars, the modistes have produced some strange garments which can only be worn by people "who toil not, neither do they spin," and whose lives are spent in an exotic environment where nothing is of value that is not costly and striking. Sometimes the result is very beautiful from an æsthetic point of view, but more often it is merely bizarre and vulgar, if not worse, and although it is true that the fashionable woman in her scanty gown of Futurist design is not generally such a Bacchante as she looks, she is certainly very typical of an age which loves pleasure and display, and regards sensitive folk who shrink from anything savouring of bad taste in either clothes or manners as hopelessly old-fashioned.

THE PROTECTION OF FOOTPATHS.

Lord Eversley's Public Rights of Way Bill, which has just passed through the House of Lords, is a Bill which will be welcomed by lovers of rural England who know how much the charm of the footpath adds to the enjoyment of a country walk. It provides that if a footpath has been used without interruption or challenge for forty years it shall be deemed conclusively to have been dedicated as a public highway, whatever may be the private title to the land. At present it is a matter of difficulty to establish a right of way, and the question involves many legal quibbles, especially when, as is the case around London and other large towns, footpaths which traverse a piece of land desirable for building purposes are regarded with disfavour by the owner, who thinks it may interfere with the laying out of profitable sites.

GIFT TO THE BRITISH ACADEMY.

The British Academy will profit by the following benefactions according to the will of the late Miss Henriette Hertz (aunt of Professor I. Gollancz, the honorary secretary), who died at Rome in April:—£2,000 for an annual lecture or investigation or paper on a philosophical problem, or some problem in the philosophy of Western or Eastern civilisation in ancient and modern times; £2,000 for an annual lecture or investigation or paper on some problem or aspect of the relation of art (in any of its manifestations) to human culture, art to include poetry and music as well as sculpture, painting; £1,000 for an annual public lecture on some master mind, considered individually with reference to his life and work, specially in order to appraise the essential elements of his genius, the subjects to be chosen from the great philosophers, artists, poets, musicians; £1,000, the income of which is to be used to promote the publication of some philosophical work or to reward some meritorious publication in the department of philosophy. The testatrix has also left the sum of £1,500 to Girton College, the income to be used for the endowment of archaeological research.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

JULY 26, 1913.

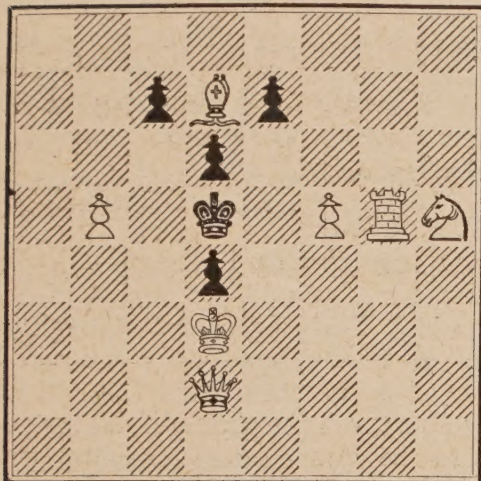
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 16.

By THOMAS BULMAN.

(Specially contributed.)

BLACK. (5 men.)



WHITE. (7 men.)

White to play and mate in two moves.

SOLUTION TO No. 14.

1. Q. R4 (key-move).

Correctly solved by George Pegler, W. E. Arkell, the Rev. I. Wrigley, A. J. Hamblin, E. Wright, W. Clark, T. Bulman, W. T. M., P. Grimshaw, F. S. M., Geo. Ingledew, A. Mielziner, R. E. Shawcross, W. Coventry, E. Hammond.

TO CORRESPONDENTS.

T. CREED.—None of the suggested keys will work for No. 14; see below. In No. 11 the key is 1. B. Kt7. It is then Black's move. If he plays 1... P. K5, White mates by 2. Kt. R5. The correct notation is undoubtedly 1... P. K5, not K4.

To SUNDRY.—There were a surprising number of failures over No. 14.

Most of the attempts are defeated by 1... Kt takes QBP; then the White Q is held by having to defend the QB alone—a fact which seems to have been overlooked. Many of the critiques are therefore sadly beside the point. Until the correct key is seen (1. Q. R4) much of the variety is missed. Note the replies to 1... P. K4, 1... B. B6 and 1... B x P, which will be found rather complex. The power of 1... P. Q7 has been under-estimated by many. It is successful against the capture of the KB with promotion. The problem is full of snares.

PROBLEM CRAFTSMANSHIP.—My experience as an editor leads me to see that many do not study the construction enough. A great deal lies beneath the surface in a complicated problem like No. 14. Thus if, for instance, 1. Q. Q7 is given (defeated by 1... Kt takes QBP), the position of half the men on the board must be quite unintelligible. Whereas when the correct key is found the reason for every man is apparent on analysis. There are 20 men used, and not one of them but has a reason. Remove a single man and the problem suffers in one direction or another.

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"The Liberal Movement in the Reformed Churches of France." By Rev. A. E. O'CONNOR.

"Charles Wagner and his Church." By Rev. A. HURN.

"The Oratoire." By Rev. A. HURN.

"The Search for God." Lectures by Mr. RABINDRANATH TAGORE.

"Eternal Life." By Archdeacon LILLEY.

"Faith in Man in Relation to Faith in God." By Professor G. DAWES HICKS.

"Constructive Christianity." By Rev. J. M. LLOYD THOMAS.

"The Priesthood and Kingship of the Layman." By Rev. J. M. LLOYD THOMAS.

"The Mystic Way." By Rev. GERTRUD VON PETZOLD.

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